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Must Remain in
Transcription Room

MR. NYLAND: So . . . any/ new people tonight/? It all depends you know, the way I have to talk, because if there are no new people then I can be very angry when you haven't Worked. But when you are new, of course, what can I expect?

I listened to some of your tapes, not the last one, since you now have the habit of taping Group/ II/ and waiting for Group I/ which was last night, and of course I dont't get it. So I only have some information of the prededing weeks, and I remember a few statements that perhaps, that happened last night. Let me say one thing first. I-- I've decided that Gunther is going to be in charge of this group until I come back. It's most likely this will be the last-- the last meeting before the trip, although I will still be here two weeks from today. It is much too close, and I have something else that I must do on Friday. So, whatever questions you have now, we talk about, and those that you discover afterwards you have to sort away until I come back. Unless in the meantime they solve themselves; a great number of questions that will solve themselves if you Work. And also if you try to consider the question from different angles, and you have different angles to look at questions when you have different experiences. So from different states in your daily life, you probably have moments where you can see things, that is, when you can understand them, and other times of course they- they remain closed. And I would say, those questions which become important, are the ones that stay with you, without any solution, never mind what kind of condition you happen to live in, and what kind of books you have read,

whatever talks you have had with anyone, or thoughtsofyour own, they still remain questions. There are questions in the morning, questions in evening, questions when you wake up during the night, questions that bother you, questions that really are serious enough that you would likik to get an answer. And it's not necessary to get an answer to them. You must understand that. If you get an answer which is very clear, you really don't know it afterwards. Whenever there is a question that should be answered, in the first place, it should be answered that there is a little bit left of the question. Part of it should not be answered, so that you still are encouraged to continue to question yourself. In the second place, it must be a little bit indicating only in the direction in which you have to work for it. Because the questions that concern us in this particular kind of philosophy have to do with work on yourself. They don't have to do with mental instructions, that is how to think;it has to do with how to do, what to do in your life. And it's not a question then, simply of finding out what is what so that you are satisfied and have a great mental joy. That is quite satisfactory, of course, and alot of people are satisfied with it and stay with it. And if they want to develop that mind, maybe it is very interesting. But the mind is not your life. The mind can give direction to your life and even then to a very small extent. Because your mind doesn't know enough. Perhaps your feeling knows a little more. I think in general you don't really know. And what takes place in your ordinary life is very often nothing else but reactions to what other people are doing, what they're saying, and then, whatever you read, you react in a certain way dependent very much on your particular type and whatever you have been brought up with, and whatever you-are stereotyped already for you, all the different things that you know,so-called,

and are repeated, and by associations you find more or less a certain answer. And many times the answer consists only in a name without any particular meaning, but you're satisfied with the name, so you let it go.

So, you see, if you want now to fill me in on particular things that you have considered. I remember one but I won't mention it until you, perhaps might mention it yourself. Who has questions tonight? Nobody? Where's Steven? Ah, there you are, good, Steven, that's better. Judy here?

Steve Gersh: Yeah

MR. NYLAND: Good. Yes, Tom. Yeah

Tom:I thought you said me?

MR. NYLAND: Huh?

Tom: I don't have a question.

MR. NYLAND: Oh, you have no question. You just make little indications that you had one.

Tom: I thought you said 'Where is Tom?'

MR. NYLAND: (Laughs) [illegible], No, Judy I said. Isn't it amazing? That you have no questions? Yeah, that's better. That's it.

Female voice: How can I be more impartial when I make an observation?

MR.NYLAND: Do you know what impartiality is? You know what is meant by it?

Female voice: You said that you make an observation without thinking or feeling, but I feel identified.

MR. NYLAND: This is fact. Partiality is of course of form of identification. Have you ever been impartial about anything? When you say that leaves me cold, something happens. And you're not

concerned with it, not even engaged in it in any way whatsoever, and maybe a person, maybe it's a, may be a thing that immediately you can explain, in accordance with certain laws. So that reallly you are not further concerned about it, and only a statement of the fact that certain things happen. Many people you see on the street leave you cold. Unless you are particularly sensitive, maybe, that from their face you read that they may be suffering, and you have pity, or that something happens that you consider stupid. Things like that, of course, happen many times that you are naturally concerned and you have an idea that it ought to be done differently and, that you yourself feel that you would have been able to do differently and, that you yourself feel that you would have been able to do differently, whatever it may be. So usually with people you're not very impartial. You can be impartial with animals to some extent,usually because you can understand a little better for whatever they are and you don't expect anything else. If you look at nature, without really considering nature as having aesthetic value, that is if you consider of certain things that happen in nature many times, and perhaps are already a little monotonous so that their aesthetic value is reduced to practically nothing, and that what you see you may have seen hundred of times, so that your mind is not active. Very often towards that kind of a thing in nature, whatever happens as it is scenery, or as whatever you have seen many times before, you could be a little more impartial, a little more. Because as soon as you start talking about it, or as soon as you start describing it or consider it, naturally you become involved in it. There are certain things about oneself that one can be quite impartial to, but they have to be very small, and

very simple. For instance, if you have habits which at the present time you don't know about, because if they were known, they would not be habits. Habits are the kind of activities, first, in physical center and your manifestations, also habitual forms of thinking, habitual ways of feeling. All of that goes without your brain, and you don't think about it at all, nevertheless it happens and it comes automatic. To some extent it's perhaps also monotonous, but you don't notice that because a habit is following the line of least resistance particularly regarding physical behavior and then when it is being done the body probably does it and the mind doesn't have to consider it, and even if you wish to consider it, the mind, probably, spoils it. So if you bring a habit, some kind of a manifestation, in accordance with certain things that are taking place without your mind taking a part, you bring it now to the foreground and let your mind actually con-- be concerned with it. Since it is already partly, non-thoughtful, that is, that the mind does not play a part, many times that what takes place as a habitual form of procedure, does not have any feeling in it either because if it had feeling, it would not so easily become a habit. Now you bring this habit,, this let's call only a physical habit to the foreground and being able to think about it and being able to feel about it if you want to, for instance, if you want to walk, it can already become quite a habit to walk in one place to the other and you will not know that you have actually walked although that you have to come to the conclusion you must have walked because you were at one place and after a little while you discover yourself on the other side of the street. And if it was very quiet

and no car was coming by you probably didn't pay any attention, maybe you were deep in thought but at the same time you did walk and it was a manifestation of you physically and you were of course not only not present to it but you don't even remember it. If now you cross the street when it is very quiet and no danger and then you as it were start to measure the steps, and you see then your body, walking. There's nothing special about it because the walking across need not be aesthetic, and you need not be very clever or consider yourself very clever, but if you say 'How marvelous I walk', it is just walking, the body does it, and it does it for a definite purpose: to get from one place to the other. In walking, I'm quite certain you can discover moments of impartiality, that is a statement of fact that is not a question of seeing, it's not a question of your ordinary sense organs. It's a quistion of an Awareness of the existence, which is a different kind of function of your mind as compared to the ordinary functions of what we call thinking or mental processes. It is a mental process, of course, because it takes place in the mind but it is something that I say is an Awareness, that is, only a registration of the existence of myself. And now you wish to become Impartial to such occurrances, or such manifestations, in which you are not involved, either emotionally or intellectually. If I move my hand, without any particular rhyme or reason, again out of habit, but I call it to my attention that I'm moving my hand. If I take on a certain posture, when talking to someone, also quite habitually with out any particular way of how I should be - by standing in front of a stove, and I cook I usually have a definite posture, and I move my hands or arms or whatever it is to stir, or I pour something from one place to

another, all of that does not require any particular thought and only a certain, you might call it, almost instinctive, my body being able to do it a little attention on the part of my ordinary brain, but surely it does not involve anything that I have to like. There are lots of things I don't have to like or dislike about myself and ~~is~~ really, when we talk about impartiality, we have to do with that what enters as a feeling, that of a certain liking or not, that is, some times it is obnoxious and sometimes it is very likable but as soon as I am engaged with myself into that what I am doing it is as if part of myself is really becoming part of that what is the object of my observation and in that way that identification is there, with the object that I am now trying to observe. The question now is that you don't understand that probably, the observation does not take place from an ordinary mind, so the difficulty is not that some thing has to be taking place at the same time from the same place. That would be practically impossible because if I think that my mind can think about the the same thing, in two different ways, my mind would have to in function two different ways. If a mind functions as a mental process, you might express it in a--m-- as a means of certain vibrations; it's very difficult, to have the mind vibrate in different rates of vibration, when one is that what is engaged in what it wants to see and the other should be impartial to what is being observed. But fortunately we're not talking about that. We're talking about two kinds of mind, one ordinary mind which is busy doing things in ordinary life, and which all the time will remain identified-all the time-because that mental function remains unconscious. The other is another part of the mind trying to function now in an Impartial way, Objective

we call it, and the Objectivity still has to include Simultaneity, that is the statement and the reaction, or that is the recording at the moment when it happens. But let's leave Simultaneity out now for a moment. What we talk about is Impartiality: Impartiality only belongs to the little"I" , not to anything else. But the difficuly is that when the object is the same, that is with my ordinary mind becoming alert-- I use that word now advisedly indicating it's still an unconscious process-- and to become observant of the same object, but from two different places one ordinary mind, the other, the mind where the little "I" is, then if I'm too much engaged in the ordinary mind with my partiality towards the ordinary object there's very little possibility for the little"I" to assert itself in becoming Objective to it. So for that reason I have to reduce the ordinary processes of watching myself with sense organs or having a thought about something that I now see, and that what I would like to become observant to from the standpoint of little "I" that the first process is as simple as it can be and as much reduced to its ordinary forms in which there is very little already to begin with of either a feeling, or a thought. That's why I say we take habitual things first and bring them first to the surface and then try to consider them and then try to become Objective to them. I say if you move your hands your voice sometimes, it's quite easy, many times it is always the same way; you express yourself, when you go over-- talk over the telephone and you usuallly say hello, you say it in a certain way with out any particular meaning, I think it's quite easy to become really Impartial to it. It is you who does it, and you've done thousands of times. Posture, gestures, in a general way, always accompany that what I'm saying,

what I am thinking, and then as a result of that thinking I say it or whatever I feel and as a result of that feeling, I also say it. Natuarally I'm identified with a certain gesture when it becomes emphatic and helps to affirm what I'm saying. But many times it's completely unconscious and I make certain gestures without any particular relationship that I know of, of that what I'm saying. Only when it comes to my attention, then sometimes I will emphasize it and I use a gesture then in connection with what I've said. To such things where there is already a little separation and one is more or less in the dark, and the other- it belongs to my speech, I can really vary it a great deal by changing my speech and I see what gestures would accompany that kind of a voice. For instance, if I change my voice to one that is much more emphatic I think there is no doubt I will use my fist or my hand or my arm or something to indicate that I reallly mean it. Or sometimes I would stamp my foot, or I poumd a table, or I get angry and I bore(?) my fist to someone or I want to tell this or that and I look at them. This application what happens to the different extremities, either your legs or your feet or your arms, all this goes together in the general behavior of the body, and therefore you might even say it's included in posture. As far as your face is concerned, the expression on it, I think it's quite easy to change it and to become completely Impartial. Usually facial expression again belongs to what ever I think or feel. Now I change the expression on my face into something that doesn't belong to that at all, to some extent you can say it's like a form of acting in which, when I feel sad that I have a smile on my face, that I need not be identified with a smile because it has no feeling in it whatsoever, as a matter of fact

it's quite opposite so I think it is not so difficult to become Impartial. I think while I--when I do certain things enough times I become so familiar with it that I have no particular feeling, one way or the other. Monotony is very good for that, when you bring it back to ordinary consciousness you try to walk, walk, just walk. Your body moves, no more. There's no partiality with that at all; unless you stumble or unless you dance, or you move your body gracefully, or you do it in accordance with a certain movements. But just the way you do it every day. The way you get out of bed, it is monotonous. It is so completely unconscious that you don't know it any more. The way you wash your hands, very often it's nothing else but an ordinary kind of a movement, which of course when you look at it you know that you do it,almost so that you don't even see that when your hands are dirty that they get clean. As I say talking, drinking, eating, munching, putting one forkful after another in your mouth; all these kind of things are so completely automatic that it is very easy to become Impartial. Because it takes place every time, and always in the same way, there's no reason even to change it. It does not mean that you won't change it as soon as you try to observe it, that of course is the difficulty, because then you also become critical, and whenever you're critical you are not Impartial. Allright, you try now. You know now what I'm talking about.

Female voice: I thought there was more to it.

MR NYLAND: There is absolutely nothing more to it. It is so simple.

Female voice: If you have a habit that's so ingrained aren't you- -

MR NYLAND: Of course.

Female voice: immediately identified with it-

MR. NYLAND: Of course when the habit is so ingrained you can't find it anymore, you can't use it. Use those that are almost recently acquired if you can. But it doesn't have to stop with a habit it can also start with intentionally doing something that is also very simple. What I said about changing the expression on your face, you can do it intentionally whenever, whatever you feel that you don't want to show. Even that, in ordinary life we do it, we have a poker face. When the hands you have and the cards you have in your hand are very good you don't want to show it. Many times your face tells lies compared to that what you feel. And then then, I can change it a little bit just so fun or as an experimentation to see what you can do. Stand in front of the mirror and see what different expressions you can get on your face. It's difficult to simulate it when you don't ha have the feelings for them. And usually you may have to think about a particular object that would give you a feeling of hate. But when you hate, when you really hate, what expressions is there of your face? I try to indicate that now that you think of hating in front of a mirror, how are you? And then change it over to hilarity, change it over to something that you are laughing about, a joke. Or, you change it to some thing you're laughing inside without definitely wanting to show it, or you have a smirk on your face, gives you a little air dedain, a little cynical or it may be that you want to be cynical and show it. And all of that you go through the whole gamut of possibilities of changing your face in front of the mirror, and I'm quite certain there will be many times you're completely impartial, because you're interested in doing it, and it becomes then a mental question, your feeling has no place in it whatsoever and here is your face being manipulated

[illegible]

and there you stand as a body which has this face attached to it and you become Impartial to the rest of your body, because your interest is only in your face. I think that you make it much too complicated. Walk and swing your arms in a certain rhythm. It's easy to become Impartial to that, because you don't have to have any more thought that the movement of the arms when you seing it will help you walk. It might in the begining but very soon it doesn't. You know, stand in one place, turn around, then walk back, turn aroun again on place. Measure it, give your mind something to do. One, two, three, four, like we do in ordinary movements, four, three, two, one. No more, just keep your mind busy a little bit. At the same time, try to become Aware that what is you, th totality of you, and no thoughts, no feelings. All right? Good I hope it simplifies it. Yes Susan.

Susan: This afternoon, several times listening to the music, it seemed as though it did come in differently. It seemed as though it filled my head in a way and I could feel it here and it had to do with being open in a way, but it also seemed that there would be no way that I could--

MR.NYLAND: Use it?

Susan: Make that approach in any ordinary sort of situations.

MR. NYLAND: Whenever one is affected by any thing of the outside world, it depends entirely on the strength of that kind of an influence and how open you are, what the total effect is on you. When it is something that strikes you, or rather that hits you in a certain way, and you're open, it goes a certain distance within oneself. Particularly regarding listening to music, which of course, might have an emotional quality, and at the same time also you might be interested in it intellectually

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The reception by a person who is open, and particularly those who can try to become sufficiently relaxed and if possible Aware of themselves is always threefold. One is an intellectual approach that is, it comes in through the ears it is registered as sounds, and you recognize sometimes what is a chord, maybe you know even the notes by a particular letter, or the tone; or may be you hear in the chord different notes. You also hear a certain rhythm; you also note that it's in a different way. Sometimes you hear differences in volume; it is increased, striking a note hard, sustaining it, fortissimo, whatever it may be. Sometimes the rhythm can be made by a cadence of some kind in which you establish in the music a certain wave of vibration rates following each other and either helping, each other intensifying each other or diminishing each other. All of that is a mental process, that is it is partly registered in the brain as something you know, and partly as something you don't know but nevertheless, it sets certain things in motion and there is, where it is very close, many times to description. Sometimes it is also deleterious to try to describe it, because you don't want to have any associative process with it. So that as soon as you recognize it as such a thing that sounds a little bit like so and so, then the pleasure in it almost is gone. So, for that reason, if there's music that one has never heard before you have not that kind of association and at most you can say it sounds a little bit like so and so, but it isn't. And that I think it very helpful because the newness, will enable you to have your mind function a little differently to what extent now this particular entry into the mental functions, the how far it will go depends how open the mind is. When the mind is filled with a variety of thoughts they are crowding each other out almost and there are very little openings left.

When, the mind is empty, or rather when the thoughts have been reduced to a minimum, if you possibly can, that is we can drain the thoughts of the mind in a form of relaxation of the mental processes only, that is again, you will not have attention or give attention to the thoughts you have; you are not interested in those thoughts. It clears the mind and with that the mind becomes more receptive. To what extent AND the depth will go, to that extent you will probably remember afterwards how much the effect has been, so that the memory then becomes vivid or less vivid. On that I think, one can with that, one can measure how deep it went because sometimes that what is then memory I say I will not forget it, it simply means that it has affected me so much that it is something, something that is indeliably engraved in my memory. But the second way, and this is very often mixed up, the second way by which sounds reach a person, is of course emotionally. And although the sounds come in through the ear and they are functioning in exactly the same way as a sound affects the ear and the eardrums, instead of going to the brain, there is a certain something like a quality of a substance, which goes from there direct to one's heart, if it is developed well enough, and sometimes it goes to the solar plexus, if the feelings are not as MUCH developed. And sometimes when they are very little developed, it goes to the pit of the stomach. When it is a way by which I feelingly become so-called impressed by that what is the outside in the form of a sound, and I take it in, and again it depends on how open I am; how empty with other words, my feeling center or my heart is for those kinds of things, and how non-critical I am, then emotionally I take in certain of these affects on me and let ~~them penetrate~~ in me and then they start in myself a certain rate of an emotional vibration, which corresponds to that

what was the effect, first from the outside, now engaging me emotionally in a form of vibration which I call a feeling. Now this is very close to the third form of receiving sound. The third form is physical. It is when then the body is completely relaxed, as relaxed as it possibly can be and because of that completely open. The sounds that are outside will help to make the body vibrate in a certain way in correspondence with that what is the rates of vibration of the sounds outside. There is a form of rythm in which the body starts to take part. And sometimes it's inherent in the body that it starts to vibrate without ones' knowledge and then very often, it can take the form of a dance or a certain rhythmic movement because one hears the music, but it is also possible, that when the music affects one in that way, that then the body actually vibrates, and I mean by that, materially, is vibrating. And then it produces a sound, if it were made of that kind of material. I compare it, if you know, with two sounding forks, one that is struck and the other at the same rate of vibration, both let's say is A. You start it and you put it on the table, and the other one is on the table also. You hold it up. You stop the first one, the second ONE starts to continue to produce a sound, without being struck, there's correspondence between them, and it goes through the air, the sound as sound waves simply affect the other one because it is sensitive to the same rate of vibration. Physically speaking, it's the same thing when we can receive sound like that, and then of course, that what is taking place physically has its' own effect and influence on the person. So actually-

Female voice: That's what happened.

MR NYLAND: Huh?

Female voice: I think that's what happened.

MR. NYLAND: Yes, it's quite possible, that's why I say it is difficult to distinguish it, unless the three centers could actually function separate from each other, but they don;t do that. In general they are so connected that one even may be affected and it flows over into the other. But in an ideal case in which a person is Awake, and when the centers are not functioning, then only upon the command of the little "I", in order to produce a harmonious result, that in such a case, and it has to be preceded by complete relaxation in all three centers, there is a possibility of threefold effect on a person. And that then these effects in a person, can be combined and you might say, be translated in the totality of something that produces for the person a certain effect or an experience of having received such a sound. Sometimes it can be put on the words and sometimes it cannot. But many times it is possible that the three different sources by which the body has been receiving it, now go over into one, and the final judgement is a kind of;I do not understand it, I like it, I don't like it, it is this harmony, it has cacophonical sounds in it, it something that is outside of my framework and all of that or somebody sais 'my God'; something of that kind. It doesn't matter what it is. The different reactions on the body in an accord with the three centers is different. And they are not so the same that they can be added up. They are an entirely different kind in substance and also in principle. And that you cannot compare them and there is not a comparison even the rates of vibration that within the body they are converred and come to a certain conclusion for the totality of the personality and this of course, becomes very interesting. The more one is Awake, and the more one is really relaxed, the more these things can happen. But the requirements are:you cannot associate, you cannot think that →

you know, you cannot place it, you must hear it by a descrption. You just have to listen to it, like you listen to a song of a bird. You're not classifying it, there's no the recognition of a melody; there;s no particular like or dislike, then only a sound penetrating on you, in a threefold manner. You can take your choice what is was. It doesn't matter. It may finally land up in your mind, in order to try to describe it, and then sometimes it becomes associated with a particular kind of feeling or a sensation of yourself as a true effect caused by that kind of an influence, and any way one wants to describe it in certain words or even in the condition which one finds oneself, is quite possible, it doesn't matter very much. It is a good thing when it does happen because it is a little unusual. And for that again I say, you will not lose it too easily; you will remember it.

Female voice: But I couldn't sustain it, it-

MR NYLAND: Yes, it- it has already had an effect on you. And it is there resulting in a state. The question of a state of a person will affect the configuration of certain cells in his body. One cannot immediately trace what the result is because we have not wisdom about it. But if a person is continued, continually, continuously affected by certain things that are strange or unusual, then the configuration of the cells gradually will become noticed. And then I can say it has had that effect, and I know it was due to that. But it is very difficult otherwise to take that form of energy within oneself and to digest it in a proper way. It is possible when one is already Awake, or when one Wakes up afterwards, that the material that is there as a form of food which unquestionably it is because it affects one, can then at that time in a state of really making attempts to be Awake, can be converted into a Wish for the continuation of Work. That is possible-

Because I can have regarding such a memory, a certain feeling, that makes it desirable for me to live differently or to do something that is more in conformity with the deqth of the feeling I've had, or the unusualness. For instance, music sometimes can be sacred, religous, it can have a form of holiness which almost, you might say, if I want to compare it, would be like the harp songs of the angels, which of course doesn't mean anything at all, because we've never heard them, and we only ascribe certain things,that sound as if something is a little ehteral; as if they might have come from heaven. But what ever is meant by it, we simply have an idea that something is happening with these sounds and very often, the surrounding in which the sounds are produced, that then something is started in one's ordinary feelings. And the feeling then translates these kinds of influences into, or are converted into something that points towards a more heavenly quality, and also will produce a desire that one's wish to grow or become, you might say in connection with that what I have understood the sound to be, that I become more becoming for that- that is that I will more belong to that kind of a level. But you see in that way it is exactly the same as reading a book, or anyone who might discuss certain things, or a sermon in a church, that at times one is so affected by it that you have a wish of wanting to become holy because of that kind of an influence. This is the conversion within oneself of the form of energy which may have come in a form of certain vibrations, as it doesn't matter if it is emotional or intellectual or even physical, it is there as a quantity of energy which is not easily digestible. If it is ordinary life that, that it can take that energy and digest it, it's okay, and you get-- you lose it because after a little while

it's used up. But if it is something that is already different, and they body itself is satisfied, it has no use for that kind of energy, and what would be needed is the conversion because the quality was that the conversion into the application that I can use it, for the higher forms of my own life. Sometimes we say it has to have more of a spiritual quality, and when it has that of course it is the kind of spiritual food that will only feed that what is spiritual. Because if that high kind of a quality of food, it cannot be used for ordinary food, for ordinary food of a crude, crude matter. One distinguishes between crude and fine food. When it is fine food to start with then you can use it for curde material, in the firer place it's sinful and in the second place it won't be digested. Use it now in memory, whenever it comes up, you bring the memory back as if it is the present. And at such a time whatever results as athought, as an actual experience as a feeling and you try to reproduce it by thinking about it or imagining or creating again the atmosphere or remembering very well and this and that was linked together. Sometimes one can have very close experience as if it happens again. It never is the same, there's no question about it. No moment of the past can ever be reproduced in the present, but it can come so close to a moment in the present, so that the moment in the present is simulated because of that what happened in the past and almost by imitation becomes alive. And in that, in that time that process of conversion can take place, and say, 'ah yes, now I will fight for the father land. You know, it's the same thing. The marches of songs, for soldiers and so forth, th Marsellaise. It is a song that produces in one a wish, they forget what really they're interested in, and only, if it is sufficiently ex explained to them they go and fight for to make the land to democracy, or to make the world free for →

democracy, or whatever it was, it's slogan, and there they are poor people, of course, they are subject to psychological influences. At the same time it does happen because there's not enough even to protest it. So you see, this is, this includes the danger. The danger is sentimentality. If I let it go too far then I am a fool. I'm not master anymore and then I become a slave to that what affects me, and even if it is music, and even if music of a higher kind, I become a slave. It is wonderful sometimes, you see, for a person to to pray, but he is a fool when he becomes a slave to his prayer. All right? Think about it because it is a very, very, interesting subject and it contains much more than what I am saying. It really is, is of very great value. So now other questions, questions about Work, really Work attempts. You know that's why I come. You have to put together whatever you have acquired and whatever you have thought about, whatever has been left a little bit unsolved. Yeah

Male voice: My question concerns, for example, if I observe that I have a habit and that I am acting from habit and I can observe it sometimes. Then I say "okay that's not a very efficient way to be, that wastes energy, or people may not like me if I operate in that kind of habit. I would like to change it. Now I know I can't chang it just by saying, "Stop that", "Don't do that".

MR NYLAND: Sometimes you can.

Male voice: Sometimes I can.

MR. NYLAND: Oh yeah, I think there are lots of habits.

Male voice: Well with feeling habits I find it harder.

MR. NYLAND: Yes, it's - some are more or less difficult.

Male voice: like--

MR NYLAND: It depends how much you wish it..

Male voice: Depends on/

MR. NYLAND: How much you wish to change it. You can really fight against it. In ordinary life, you see, it's all unconscious and it's not Work. It's just changing yourself. If I don't want to smoke, I dont smoke. You know it may be quite difficult. And if I smoke a pipe, I may have to break all the pipes and all the tobacco out of the house. I don't allow it. You see, these are the kind of things, habits of the body, habits of the feeling I will not allow to give it attention.

Male voice: What I find is something like this. If say I don't want to be angry because that's really not very useful, so I say okay I won't be angry and what happens is later on I observe something like the anger coming out in some other way. Some indirect way.

MR NYLAND: It is quite possible. It's much better to be angry.

Male voice: Better to be angry.

MR. NYLAND: Oh, yes why would you want to change it?

Male voice: Well, if for example--

MR NYLAND: In order to become a better man?

Male voice: Sure. . . .

SIDE TWO

MR NYLAND: Sure, but this is an ordinary affair. You know we're talking about Work, you know, and we're not talking about ethics or about certain forms of religion that makes a good church person. You understand what Work means?

Male voice: If, yes

MR. NYLAND: Be very clear about that. Because it is not an aim of this world.

Male voice: But if I live in ordinary life and I have and ordinary job, I cannot get angry at my boss and say "Hey, look here now."

MR. NYLAND: That's right, besides again you have to have bon ton. Bon ton, you have to know what it is—has to be, you know, you cannot afford it otherwise he fires you. So, of course, within that you have to become even hypocritical. But all of that I say is ordinary life.

Male voice: True. . .

MR. NYLAND: But, we're not talking about ordinary life. We're talking about extraordinary life. So it is the question that I see what I am, I'm very happy that I know what I am, and sometimes I can avoid becoming angry for this reason or that reason. But the real reason why I would like to become Aware of that what I am is quite a different one. You see, you have to make that distinction, because the reasons for Work is not of this Earth. The reason for Work is to become free from this Earth. That's the characteristic of this kind of philosophy, and to some extent it belongs to a religion; How can one become free as a man or as a being, and in that peticular kind of process become what I ought to be. So the problem is quite a different kind of a thing than only becoming a little better man, or behaving better. It is of course necessary that I will use all kind of behavior forms in ordinary life for the purpose of establishing something that I call evolution. But the purpose is evolution. The purpose is to become a different kind of a man, or a more fully grown man. And if that's the purpose, I have to realize that I am at the present time not full grown, or that I'm incomplete. And as I try to improve a little bit of whatever there is and of course I can be quite successful, and I can really become a virtuoso in that. It still remains unconscious, that's why I say it is much better to leave it because all of it is unconscious, it doesn't make much difference. One unconscious act is the same as far as the Earth is concerned from another one. It may lead a little bit

more or less to destruction of some kind, but in usual--usually I'm clever enough to prevent it, and Mother Nature doesn't care. She allows every kind of a person to live under the sun. Really, she doesn't care as long as they live, that's all. From the standpoint of ethics, ordinary life, politics, relationships with other people, economics, making money, or not keeping your job, having respect from others, being able to do this and that and have dexterity, all of that belongs to an ordinary life, of ordinary men, as I say he can develop anyway he likes. He can even become a professor, or an artist, or a philosopher, or what all of that, still has a great possibility of remaining unconscious. No, what a man ought to be interested in and what Work means is that he builds something that he doesn't have now, which is a soul. The sole reason for building a soul, or making a soul is that we would have something that can remain in existence after he dies. And if it could be made during the time he is alive it could be of great help to him in his ordinary life. Do you know anything about when we say Work on oneself, or to be Aware, or to be Awake? Is it new? Are these new terms?

Male voice: No

MR. NYLAND: If they're not new terms then you have to make it much clearer, that you understand the exactness of it. Because by being Awake is meant something entirely different from the ordinary waking-sleeping state. It is very much removed. It is as much different as between light and dark, as there is between ordinary light and dark as we know it, it's night and day. And unless I know that there is that kind of a difference, or I start to equalize it or hope that it is functioning assa little better way of living, I'm not Working at all because I don't understand what is meant. Being Awake, means the

introduction of Objectivity, and that is what we are talking about in the beginning. To be Objective means, not only to observe but also to become Impartial to that what is being observed, and to have that action take place at the moment when it happens, so these are the ABC's of Work. And unless the three ABC's are fulfilled it is not Work; if it fails in one or the second or the third anyone of the three, it is not Work. It may be the beginning, and it will be attempts and many attempts of course are incomplete, but they have a very defintite purpose. Each attempt has to be directed towards the state of being Awake. We call that simply, Self-Consciousness, and if that isn't there, then no attempt is any good. So when you want to change or not show your emotion or express it or not express it, if that were done with the idea of reaching a state of higher consciousness, it would be permissable. But as soon as you start changing and just changing it, you're not on the right road. If I wish to be Awake, I only have one Wish, that is, to be Awake. I have no further Wish whatsoever. In order to get the Wish, I have to base it on the condition in which I am. And that what I am, I may not like. And for that I would like to change it. And that can produce a Wish. But I don't Wish for the change, I convert the kind of a Wish into another Wish, to be Awake, expectiong then, when I'm Awake that then I will know more of how to make the change, that;s all. It;s a very simple thing. Do you see? Because if I try to change when I'm still unconscious I will change into something that is still more unconscious, or less unconscious and from my unconscious standpoint of viewing it, I cannot give any other idea, then only what remains unconscious or subjective. When I'm totally subjective, I never will be able to describe Objectivity. Only in a negative way, I can say it is

non-subjective, and that's all because I cannot describe it further. / He/ has difficulties to describe Heaven, you know, Golden Street and so forth, it's nice, nice fairy tale, but it isn't. And you cannot even describe Heaven within. You have no, no particular experience of that, then only a little name. If I want to describe Self-Consciousness, the state of a different way of form--formation, or a different functioning of my mind in a Self-Conscious way, I cannot describe it. At most I can make statements, that my present mind is functioning unconsciously and because of that it works with formulations, it works with a little pondering, it works with a little trying to make concept and sometimes very clear, sometimes illogical, sometimes not at all worth the time to think about, but all of that remains unconscious states, quite subjective. And to produce in this subjectivity, this whole world of subjectivity as a mental world for me, something that is Objective, I never know how to describe it. I can say whenever everything that takes place in my mind has been removed because it is subjective, maybe Objectivity will be there. But of course, I have no reason to believe it. If I don't have any particular belief in life after death it doesn't help me to kill myself. I can say yes and take a chance, sure you can take a chance, one out of ten thousand. So, if you want to Work, that is if you want to understand it, you have to be very clear what is meant by Work. And it is not at all this changing over and making oneself a little better and improvement of one kind or the other. It's very nice and lovely and makes one a little easier to live with sometimes, and people perhaps like it also, but it is- I would say it is cheap, sometimes it is very difficult- but it is, it has nothing to do with evolution of man. Man has a dual purpose to fulfill the functions on Earth, which he

calls his life, and to do it as well as he can, and to be as efficient as he possibly can and also conserve energy for such a purpose. He has to become a good manager, he has to know this and that, his ordinary abc's he has to know from beginning to end, and he has to be easy to get along with, or if he isn't he has to have excuses, or he has a small circle of friends or a larger one, sometimes very intense, sometimes very superficial, but in any event the whole accent is constantly life on Earth. And the man who moves about in that, never to get away from the Earth, and he doesn't even want to think about anything else but the Earth. It will= The majority of people are like that, they have no thought of death, no thought, really they don't want to think about it, they admit it because they know it is there, they don't like to talk about God, about that their spiritual being is identical for them, a little bit of feeling, and sometimes, a little sentimentality. But for the rest they're not interested in it and their mind is so occupied with money or with different thoughts about whatever profession they be, or sometimes /?/, as I said professor is a very nice man, and so is an artist, so is anyone who tries to produce or create certain things. In that way then, in that kind of creation of something want to form something that is classical, that is,that would live forever, or that would really be permanent but of course, they hope so, but usually it is not the case. Very often it already disappears before they die, you know publicity keeps it up. So when a man considers that, that kind of a work, he has no particular interest, as such per se. It is of interest so it can be made useful for a different purpose, and for the different purpose to a man's life, that is his other particular reason, I say that a man is alive on Earth, is

to gove him during his lifetime, a chance to see that something else exists besides life on Earth and that he also has a responsibility, or can take it, to develop it in that direction. That man ultimately ought to understand what life means, what his life means and why he has been born, and what is the purpose of having lived. And it cannot be just satisfaction of Mother Earth. It means also that a man has, of course, two different kinds of things in him;one is ordinary, I would almost say, physical body, with the regular organs, and the other an Inner Life, which then becomes his spiritual possibilities, and it is in that direction that he has to develop. Because physically with the different organs are pretty good. And physically a man will not grow any more; he has reached maturity in thet sense, when he is eighteen, and nothing can be added to it, and not one iota, you know, to his height. He can even shrink. As far as his feeling is concerned, it is there, satisfying, not enough. Not really creation and everybody knows it. And the mind also, enough as I say to dodge cars on the street, with a little bit of lovely thoughts about how to reach the moon, or perhaps, a little theory about the electrons, all of it interesting, I'm not sneezing at it. It's very nice and lovely, but we're not talking about it. We're talking about man's possible evolution, man's growth, man's real potentialities, growing out to becoming actually a man; and a man who is in equilibrium; a man who is really a man, harmonious; a man who can actually do; and who can of course, think and feel in the correct way, under any condition, any condition, any circumstance, at any one time. It's a tremendous kind of a thing if you keep on thinking about it, because not only he has to become Conscious, but he has to have dexterity, he has to have ability, he has to have a Will. He has to have not only a Consciousness, he has to have a Conscience and from the two he has to have the Will of his body.

And there has to be this direction of an "I" which is all-knowing, and is never asleep; and is there all the time. And always, when called on will answer, twenty-four hour service, I almost would say(laughs) Try to understand Work because if you are really interested,it is no use trying to Work unless you understand very completely what is meant, and it is not, as I say, little changes and improvements. It is an actual development of building something that doesn't exist now. Building something in accord with Objective rules, not subjective. An Objective world, a world in which one could become free, in which really it could be understood what are the limitations of ordinary life AND the usage of that limitation in ordinary life for the purpose of conversion. And that then the possibility exists in being Objective, living in life as a Conscious man, that would be a marvelous aim for a man, if you could reach it. All right?

Have you read much?

Male voice: Mmmh.

MR. NYLAND: What?

Male voice: Beelzebub's Tales, All and Everything, Meetings with Remarkable Men, some other little pamphlet by Gurdjieff; I forget the name of it.

MR.NYLAND: Herald of Coming Good?

Male voice: Um, it's very short.

MR. NYLAND: By him, I don't think there's much of that more in existence, Herald of the Coming Good is not so short.

Male voice: No, I haven't read that, this was very short, before his other works I think.

MR. NYLAND: I don't think that came from Gurdjieff.

Male voice: It was something published in New York, photographed and copied it just came out.

MR. NYLAND: What was that, hmm? Does anyone know that? Huh?

Ed Luttropp: Some of the Aphorisms?

MR. NYLAND: No, it's Orage.

Ed Luttropp: Oh, from Orage?

MR. NYLAND: It's Orage. / MAYBE CAME / Oragian version, of course, but it's several things that are known about Gurdjieff but not from Gurdjieff himself. It doesn't matter. All and Everything, you have read twice or three times.

Male voice: once and a half.

MR. NYLAND: Once and a half. Are you reading it now for the second time?

Male voice: No, I haven't read it for a while.

MR. NYLAND: uh huh. I think you ought to. You can read certain parts in Ouspensky, the Search

Male voice: I've read Ouspensky.

MR. NYLAND: Yeah, certain parts you reread now, whenever it has to do with Work. There are parts that explain it. Not always very clear, but enough. And then you come to the Group and you check, as you understand it, and then you Work. And then you talk about the actuality of your Work, the application of the ideas in whatever part of the day you could do it. It is that the result has to be an experience of Objectivity regarding your physical manifestations. Someone will talk to you about it, Gunther, huh? Explain it very much in detail. When a person wants to Work, they have to have the information that is correct. There are some tapes. You can ask for some tapes. You can listen to it. If you honestly want to Work there is a way. Find it now. Because there's nothing in the way. There's nothing secretive about it, if one has a wish. And-and-and I simply advise you, don't waste your time thinking that you know when you don't ,

but make sure that you do, then it's all right. All right?

Male voice: That's why I'm here.

MR. NYLAND: Good, Yes then start. Other questions? Yeah John?

John: It's a question on motivation. Recently you spoke about "I" now who's able to Work when you're sitting quietly, watching the birds, I feel that I am, I don't know, it's purely a feeling, but it feels like it's more basic.

MR. NYLAND: What does it produce in you?

John: What?

MR. NYLAND: When you watch the birds.

John: That's just and example.

MR. NYLAND: I know. But what does it produce?

John: I don't know, I get something. . .

MR. NYLAND: As an experience?

John: It's a stronger feeling.

MR. NYLAND: Yeah, as long as it's a feeling, it's still a state of yourself unconsciously, you know.

John: Yeah

MR. NYLAND: If it produces a definite wish for activity, and the activity would mean that in that particular process, you apply what may be the rules of how to become Objective, or do it yurself. That then with that application you
experience something that is different, from your feeling
But if it stays only as a feeling or it is just a certain enjoyment of watching the birds there is no conference. So you know what I mean? Either, it is translated into something that becomes much more tangible as an experience,and it also will give you a taste emotionally. If one knows what it is to be Awake then you can compare the different

experience with that particular state that you remember. But the first is, but the first thing is, of course, to know that you have been or that you did experience a state of Awareness, maybe continued as Awakening, and something that actually is very clear and has affected you. But as far as the motivation is concerned, you start of course always with something that becomes interesting enough to see why you have that kind of a feeling, or why you are engaged in certain things that you yourself are doing. And you always will ask yourself, "Why am I doing this now? Why do I spend my time in this way?' Always the same kind of a question is 'What good is it to me? Is this what I'm doing now a waste, or is it necessary for the maintenance of my body, or do I use it in order to keep my feeling center or my mind oiled up? ' You see, there are various reasons why one can remain and wish to remain subjective, because subjectivity, which is the personality and all its expressions, simply means that it can become available at the proper time for another kind of a purpose. And instead of having the body be destroyed by Mother Nature or by death, that I am willing to take from it what I now can use for the purpose of building something else. And this brings up the real motivation. Don't waste that. Whenever you catch yourself in enjoying certain things, I'm almost afraid that it is too much.

John: Yeah that's. . .

MR. NYLAND: Yeah

John: half. . .

MR. NYLAND: Yeah

John: Most often I do.

MR. NYLAND: For instance, one sits, and you look outside, it's lovely; you cross your legs and eyes and maybe have a cup of coffee, or you

smoke something, or whatever, and of course it is an expenditure of one's time and energy, maybe not much energy, but difinitely time. And it all depends now, should I be Working all the time in the vineyard of the Lord, that is really the question that I ask. Should I actually wish, if I want to become Awake, and Self-Conscious, want to Work all the time, under all the time. I mean a continuation of all moments strung together already from the beginning. I know it's foolish. Not only that I cannot do it, even if I wished, I think it is utterly silly to do it. Work to some extent only serves a certain purpose, for the development of myself for a higher form of living. And for that reason I want to use material that corresponds to that higher form, and at the same time there is a certain amount of energy that has to be used for the continuation of that what is my body on Earth. And for that body on Earth, when I'm only interested in the maintenance of it, no Conscious states are needed, and that therefore any kind of any energy, assuming for a moment that it is available, that I will use it for that purpose, it is a usage of higher forms of energy for a lower purpose, and in that sense I commit a sin. I cannot missuse it. It is the use of the name of God in vain. It is swearing. And I, as a man being responsible for the expenditures of all of my energies whatever they have come from, I have to become sufficient manager to know in what direction can now this be used or something else, and how much time is required by one way or another that I will allow myself. For instance, I could consider my body as something that is helpful for me for further growth, and on which I will stand as far as the experiences that I have had in the past; then I will say it is necessary to maintain it for that purpose. How to maintain it, of course, I must not be a fool. I can not overfeed it, or not give it enough sleep, or I have to have a good kind of a diet that agrees with me, and I should'nt do silly things for which I afterwards have

to pay. And what ever it is and gradually out of chaotic conditions of all kind of experience, I derive, at a certain way of now I have to live like this because that is really the most efficient or perhaps in the end even the most likely way of living

So in the beginning, one does not really know because there is too much of one thing, and not enough of the other, and there is a tremendous desire to become expansive. And one becomes expansive because ther is too much anyhow. There is a superabundance of a tremendous amount of energy, that simply is spilled over because I'm used to it. After a little while, maturity sets in, and more responsibility I become really a manager, and I, I will stop all the leaking steam pipes of the factory. When I come to that point, then I also know that that what I now must do, is utilization for that for the best purpose possible, and the gradation of different energies for different purposes. And if the purposes are still of this Earth, they require just ordinary kind of food and no more. So now the motivation has to be based in the first place on that what I want to accomplish, that what is right for me to continue with unconsciously, and that also has to be the motivation, because on that motivation I have to base the other one, and how much time can I allow or afford to be spent in the acquisition of the method of how to Work. And sometimes the desire is very strong. Sometimes it isn't there.And sometimes you know you know you have given your body an awful lot of work to do, sometimes physically, sometimes in the sense of trying to be Awake. And that at times you say,'Now I allow my body to sleep'. Sometimes you say ' I will be good to my body, it deserves it. O.K., it can have this, that, a little sleep, a little drink, a little rest', whatever it may be. But I give it, not because my body wishes it. I allow, so immediately in all kind of activities, there has to be very definitely one factor

which becomes more and more positive and for the time being it's in my mind because my mind is the only kind of a, is some one that will know what might and might not be right. I cannot go by my feelings because it is not defined enough. But my feelings have to be there, in order to furnish the force with which it has to be done. It has to be learned how to divide one's life and one's day. And in a day how much you will allow for states of unconsciousness. And you will see that the states of unconsciousness are of course much, much more than you even want to allow. And the states of wishing to Work are so small, and really they are very, very little. The motivation all the time has to be that that what you are is not right, and then your wish has to be to Wake up, as I explained a little while ago, not to change the conditions, you wouldn't know into what to change them. But you have to Work to Wake. When I'm Awake, when I'm already on the level of the planets, I can see what takes place on the Earth. But not until I'm away from Earth that I really would be able to see it. There's really no difference in motivation and only when you come to the conclusion that you've been lazy. You state that to yourself,'What a lazy, lazy bum I am!' And then don't be. If you don't change, you still are lazy and you keep on telling it to yourself,'I'm lazy.Today I was lazy again, God damn it, I'm lazy;and tomorrow you say it again and again and again, and then see if you can stand it. But you have to mean it. It's not a question of simply to shout it. Either I mean it very well, and I am by myself and I admit it. And I don't talk about it to anyone else,and no one has to know, it's none of their business. It's my private affair. But if I come to a conclusion that I'm really much too lazy for, for any kind of benefit, then I will change it because I cannot stand it since there is something in me that has to do with self respect. And this kind of self respect is based on

real Self respect, Self with a capital 'S'. I have to have the respect of that what I really am. And that, a responsibility is for me in that respect that I try to find ways and means of how to develop it or to bring it to the foreground, or to let it operate at the times when it is really right, and not to let it operate when it is not needed. You don't telephone God all the time. But whenever you wish to call him, that is the time you expect him to answer. So other questions. Yeah. Yes Ed.

Ed Luttropp: Did you say something?

MR. NYLAND: Yes, did you say yes, did you, you put your hand up?

Ed: Yeah, I had my hand up.

MR. NYLAND: Allright then I said yes and I thought you saw that my head was nodding and then all of a sudden I realized you couldn't.

Ed: Just because I had my bad eye on you.

MR. NYLAND: I know.

Ed: There has been a question raised at some of our meetings which has been sometimes recently of concern to me too, and I'm I myself am not particularly interested in the theoretical explanation of it, but would be more interested in looking out for any warning signs; I don't know what others have interest, would feel about it, but the question is based on the statement in the 'Search' by Ouspensky, about what terrible ordeal that a man has to go through if he should become man number five before becoming man number four, or I suppose possibly waking up too. And I wonder if you felt it would be helpful of we get some clarification on this.

MR. NYLAND: Have we any man number five around here?

Ed: I, well this is what I was wondering too. (laughter)

MR. NYLAND: Yeah, you know.

Ed: Suppose one of us was in danger of becoming man number five

or being Man Number Four, but I agree with the question- -

MR. NYLAND: No, I think the danger is there if you forget that you should be man number four first. So as soon as you forget it, naturally you would like to become man number seven and skip five and six. Whatever it is that one doesn't want to do hoping that it's going to be given on a golden platter. You know I think when one reads too much about angels that it is nice to play the harp in heaven. That it is a lovely kind of occupation, but there is nothing to it. It is the end of it. The difficulty of becoming prematurely a person which is not as yet sufficiently equipped to stand on his past, is when a man wishes to do certain things for which he at the present time, either has no framework, no form or he has not even the energy, or he has not even the further equipment, and is entitled to it. Now to what extent if you want to define man number five, and compare it to four, or what ever Ouspensky means by it, I don't think it matters very much. As far as I'm concerned, if man number five is what I think it is, it is based on man number four; and that man number five does not and cannot exist without four. For that you might say is like a definition. If I wish to become an angel, it's a different kind of a thing because I skip to becoming conscious man. So I'm very much convinced that if I want to Work, I cannot forget that what is needed for me at the present time. And in order to extract from it whatever it can give me as food and then want to become what I wish to become afterwards. If a man forgets that he is and this is also another question of debts to pay to Mother Nature;how to define such debts and what are they really. I think it is very interesting to think about it. But usually I mean by paying a debt something that is at the present time binding me and I loosen myself from it by some means or other. So that a man will actually - is cheating Mother Nature a little bit out

of what she would like to have, if he becomes prematurely Conscious. But whatever it is that I now have to do in order to free myself from the bondage of Earth, if I forget that and for that reason if I haven't done it I probably will have to come back. So that even if I become man number five, which -God forbid- without being man number four, that then, God will send me back and say you go home, do something first regarding man number four. Now we use these terms, four and five quite flippantly and I think in reality they are so extremely simple, that I don't understand it, that Ouspensly is harping on it so much. They don't mean anything whatsoever, and only that there is a certain possibility of a development in man, and that man as he is as far as the three centers are concerned you could say, one two and three, because it depends what is the predoninance of one or the other, or the third of the centers. And that is ordinary man as he is, and together with that he has also some inclinations which makes him hope for something else. When he is interested in such questions, which then of course culminate in the one question :'What is his possible evolution?' If a man is interested in that kind of a possibility of his life, and if he then believes that there is something in him that he could compare to a possible spiritual development, or what is really an emotional quality in him, out of which this wish for further growth is born, that is man number four. And it exists on Earth because otherwise there wouldn't be any person who would search for anything else, he would simply accept whatever exists on Earth, as the last word and no more possibility . So as soon as I start to question the fact that I was born and that is the end of it. But I believe that in being born there maybe something else that I ought to look for. And I start to try to find out. I have a Wish. And this Wish is located and makes me already within me having man number four. Now that what I ex-- I try

to explain what would become a man number five, so called, is simply that that particular Wish is permanent with me, that I all the time will have it, I never will let lose, let go, let it go free, let it be loose from me. I all the time will be at times reminded , but nevertheless if I'm reminded or not reminded it's always there. And whenever I Wish it, it is there and that is what I call permanent. Because temporary would mean that at times I may even lose track of it, and it is not always there, not even when I sometimes hope it might be. And this question of permanency and temporariness, is also a very easy one. It doesn't mean--does mean of course that if there is something that is permanent, that leaves an imprint on me as an emotional person and it becomes quite different from only being temperary interesting. In exactly the same way for the intellectual center, the connotations six and seven indicate exactly the same . Six means it is still temporary as far as intellectual development is concerned and seven it is permanent. And for the rest, there is no particular reason to use them, but only if you want to ex-exchange the ideas on how is development, so that then one can understand man number four, the begining of man number six, and that that is the situation of a man as he is unconscious. And that above that, of course, there are man number five and man number six and seven as conscious parts of a man. Together with that what is the point of the triangle, indicated by the si-do of physical octave, and all that. Don't let's go too far into detail about that. We can make many nice lovely diagrams very much like Ouspensky, but some of those of Ouspensky don't make any sense at all. And don't let's make any diagrams ourselves unless we know what it means. So when the question comes up you simply ask who is man number five, and if anyone starts to put up her hand, you say 'oh,oh, naughty, naughty, go back to become number four.' And so, no more.

Now questions, come children, you really- you don't Work enough. Yeah, all right.

Fred: What you were saying to John about every day- you know- like, it's laziness. It stops me from trying to Observe myself.

MR. NYLAND: It may be laziness, Fred, it may not always be lazy. It may be occupation, preoccupation with other things which are allowed because you consider them more important. You see it is not always lazy. It is simply that I will not allow the ~~any~~ time to be consumed by pursuing my spiritual life. Then it becomes a question of what is weighing heaviest in my life. Do I consider possibilities and potentialities of my inner life important enough, or do I have an inflated idea of what is required for my outer life. And there is many times the statements, of course are made that I have no time because I have been so busy. And of course it means that I don't pay attention to any other kind of development, then only that I wish to be busy in my ordinary unconscious states. And that qualifies me as an unconscious man. And it certainly does not fit even if I say that I am interested in possible development, because I'm not. When I say ' I want to Work', then Work. And if I don't Work, don't say 'I want to Work'. This statement is that I don't want to Work. That is the fact. So any kind of an interest that I might have, it is idiotic to say 'Oh yes, I want to know about Gurdjieff.' And nothing happens, and week after week I have not been able to do it because I was so busy, da-da-da. Such a person is a liar. He should not be allowed for himself to say 'I want to Work.' Thus, in my opinion, there's no question that anyone who Wishes to Work can Work at times; may not be much, and may not be very intense, and perhaps the real desire is not big enough as yet to overcome certain difficulties.

But there is absolutely no question that during the whole damn day of eighteen hours or twenty four sometimes, that there wouldn't be one or two or three moments in which I can make an attempt to be Awake to myself, or to be present. There's no question about it, and all other statements like that are absolute nonsense. And I never take any stock in it as you know. Don't pretend. This is One thing, be honest about. Work. Either you make attempts, fine, successful, very good; if not successful, also good. The attempt counts. Gradually the result will be better. But when one reads the Bible, that's the kind of a person who is lukewarm, and he will be spat out of my mouth. Either hot or cold, at least that is definite. But the lukewarmness has no place with God. Yeah.

Susan: One of the things that I seem to put in my own way is going into contortions about my wish not being intense enough.

MR. NYLAND: No, don't, don't Susan

Susan: Well, should I. . .

MR. NYLAND: Take it much simpler and do it at the times you can . The times will multiply that you can do more. Never mind how much you can do now. If you could do more, you probably would. Don't force it with your unconscious states. And don't criticize yourself when you're honest about the attempts you make. When the attempts per day are only three, it is honesty to say it is only three. Sometimes it stares you in the face.

Susan: But at the time when I'm going through that I, I'm wishing for, for it.

MR. NYLAND: It's life, and that is it.

Susan: Well then I should. . .

MR. NYLAND: Stop it.

Susan: I shouldn't go ahead--

MR. NYLAND: That's right.

Susan: . . . and do what I can do?

MR. NYLAND: Don't Wish at that time. Accumulate, again a different attitude so that you then have accumulated enough energy to be Awake a little bit better or a little bit more. Whenever you start to force it, you do it because you want to change your state of unconsciousness into Consciousness. And you become identified with it. The difficulty is always to Wake up without identification of anything whatsoever. And the only way by which I can reach it, is by becoming open so that I then can become Conscious. When I'm open, I have no othe Wish than to be filled. I'm not directing anything to fill me. It never is pushing, it is always almost I would say sucking up. It is that what can be filled becuase there is a vacuum. It is not pushing certain--certain molecules, or whatever that may be as weight of material pushing it around.

Susan: But say then I find myself doing that, I am not, I don't really know yet whether I can-have-can stop doing that--

MR. NYLAND: You will find out soon enough if you consider yourself lazy. You see, one remains honest, and you say I can not do it, and you keep on saying that, you will also question - is it really true that I cannot do it? If I then come to conclusion that out of ten times I've said it, really nine was legitimate and one wasn't, if I'm honest I will Work that one time. You see what I mean. I want to get away from that kind of a pressure as if I have to meet a deadline. And in reality, I know I have to meet a deadline because I want to get it done within this life time if I possibly can. Who wants to come back to either Earth or some other place in order to continue to Work, if I can do it now. I better do it now and get it

over with. It's a very strange kind of a way of looking at life, almost as if life is there in order to overcome the difficulties in life. And practically it is really that. There is not other reason for ones life at the present time because you cannot create joy at will. Whenever you try and whenever it happens you know it's happening, the only joy you can get is the satisfaction from honest work. And there is a joy that belongs to Earth; of knowing you've done your best and you've spent your time as wisely as you can. It's a good unconscious joy and it's perfectly legitimate, and there is also an inner joy which belongs to Work, and to the extent that I know I can do it, to that extent I do it, and the end of the day that I could not have done any better or more; when I mean this I can be joyful, and I can - inner joy - I can fall asleep physically with that. But if I force myself, I think I can do more, and I don't know myself. The fact remains I cannot do it. The acceptance of that condition means Impartiality regarding myself. As soon as I propose for myself to be able to do more and I believe in that, I am partial. I'm so identified because it is based on something that I hope, it is not based on facts. Work on oneself is based on utter reality. It is an absolute fact, on nothing else. It can never be based on any kind of an interpretation by anybody it will always remain personal. But the only fact that exists for me is an Objective fact without any further question either intellectually or emotionally. Then I know it and that becomes a real axiom. Absoluteness is an axiomatic fact for me, and with that I can work, because I know it is not going to change, regardless of how old I am, regardless of what I have experienced, it will always remain exactly the same thing. And therefore I say the honesty that has to come in together with seriousness. The honesty is the admission I can do

only five times not six. You could say I wished I could do six but I cannot. And this statement very simply, 'I cannot, honest, I cannot. I've spent all my time that I could on Working today so God help me.' If you use that as a prayer before you go to bed, before you sleep, you commune at such a time with that what is really your conscience within you, and you make yourself realize that that is a possibility of talking to you in a very serious and honest fashion, so that with that, again as an honesty for yourself in your life for whatever it is possible, you fall asleep. And that is the sleep of the just, that is the sleep without dreams, that is the sleep of a Conscious man. Because he has no further thought about what should have done or an intimation that it ought to be done tomorrow or so forth. A person is free from dreams when he lives in a moment and he has no desire for anticipation and only to be Awake in the next moment and not knowing and not being able to describe how it will be. He leaves that to God to tell him at such a time. And his God for him is that what is his superior possibility for himself. That what is potential for me can become my God but it is not actual. When I pray to It I pray as if, and of course I endow it with all the powers that I can possible can. But it does not as yet become actuality until there is a change in me of a permanency of experience and then it becomes God for me. Don't accuse yourself too much. To some extent it's like an indulgence, because you cannot loosen yourself from it. And sometimes it is difficult to talk about it because it is as if I question it. I don't at all. It is a state of tremendous sensitivity. I said it's a little foolish because it doesn't get you anywhere.

Susan: It's very circular.

MR NYLAND: Yes, it keeps on churning around and there is no reason for that. But sometimes, that in itself, it is sometimes very lovely, very enjoyable to say I'm a sinner. It really, try to imagine talking to God, you're a sinner, and then God says, 'Oh it is not so bad.' And then you say, 'Oh, yes it is.' You're going to prove it to him.

Susan: Well what it means really is being impartial.

MR.NYLAND: Yes, it means I have not a clear picture of myself.

Susan: Right.

MR. NYLAND: You see, it is simply that I assume that I know it, but I need and I put to God outside of me in order to give it a little bit of a picture and that would be the truth to me whatever he would say, you see? You say I'm very bad and someone else says, 'Yes you are,' and then you say, 'Ah, but not that bad?' You see, one makes statments that way, simply without really any particular rhyme or reason, only sometimes to say it. One has feelings. Sometimes you have feelings because you don't want to be alone. And the feelings are sometimes good and sometimes quite sentimental. And they are based on something that belongs to ones idiosyncrasies of ones youth, and the early associations and the things for which you still have a little bit of a fond feeling, and it is quite all right and it will die off gradually. You don't have to push them out of the window, they'll disappear. But the truth for yourself is free from that and free from these so called under or below extra sensory perceptions. You see they belong to the lower level of feelings. They have no meaning. They only are calling extra sensory perceptions that goes towards the higher level of being. Sunday go I said, it's not the infrared rays I'm interested in, it's ultraviolet. At the same time I understand the spectrum as being continuous. So I go over from the ultraviolet as far as color is concerned into the infrared. Then

I have the understanding of what is really needed, infrared belongs to my Conscience. Ultraviolet belongs to my Consciousness. Both I need, but I don't want to go overboard because of my conscience or my feeling in the direction of my consciousness when it doesn't make any sense. Now practicality, what have you done? Again and again I come back to that same question because you're not Working enough. I accuse you of that. Because it's not a, not simply a matter for me, and you know it, I will always talk, and sometimes you like it if I just talk because then you don't have to talk. And If I were here every week I would insist that I would be quiet and you ask questions one after the other. And sometimes you get tapes from New York, you know how it is sometimes. And it has to be there constantly people having their hands up. They want to find out, because they Work. And I don't find it as yet, two or three months ago I told you about it. It is not changing, it is not enough. How can you make it better? Really, how can you give yourself tasks, even if you describe the task among yourselves. It is still a little vague, still a little haphazard. It is still not right. It is still not honest enough. Really, who reads? Really. Who sets out in the morning, today is a day of miracles, who wakes up first thing says,'Thank God a day I may be able to be more conscious.'? At the end of the day to be quiet and to look at your day, and to see yourself in the past impartially because you cannot change it anymore so ayou may as well be impartial. And you look and you see what have I done? Even in ordinary life the things you have shirked. Because you haven't done this and that and tried to get away with the least amount of effort. And certain forms of laziness and as I say certain forms of indulgence and over work. It is just as bad. A carburetor runs on gas and air in the proper proportion. Too much gas will make it folld too much air will make it choke. Even this in ones life paying God and the Mammon. How much I don't know, that's your affair but at the end of the day you make up an account.

How much have I spent my time on what? And for what reason? What did I get from it? To some extent if you grow up you become an investor with your time. Your time is your own, it stays with you, it's solely your own, it's nobody else's. That's why Gurdjieff calls it unique.. Only you own your own time and what you do with it. Do you invest it in worthwhile projects? So that you have a return from it and that when you get older you alive off the interest? The investment and worthwhile projects, and what worth while projects have to do with trying to Wake up to yourself in your daily life. So that afterwards the investment will give you returns, in having a permanent "I" which will give you dividends. Because when that exists, when you have a guide, and you have already paid him with the perspiration of your attempts to Work on yourself and then this particular entity is there and of course becomes superior than you are, because the little "I" doesn't stand still but it is there for you, and it will be as a guide for you eternally because you have made it and created it in the light of eternity. This is the characteristic you gave it. And it can be created that way. Actually eternity is that kind of a permanency, permanency which will never, never be destroyed which will be constantly, and it's - it's strange to use that word constantly infinite. Because infinity is an Amness. There's no change in it anymore in principle. There is a change in form. But aliveness always is aliveness in that sense when it is represented by what ever we now call His Endlessness. And all the concepts try to think about omniscience, what it means, omnipotence, omnipresence, try to think of omni-, it has a meaning, everywhere and always, notice the icon as you know on the temple of Delhi, what

does it mean? "Know thyself". And what is forgotten everywhere and always - know yourself, to know your self, to know it, so that it becomes an understanding. That you know how to stand on that and with that you Work. It will become your soul. What you build is your soul, not this body anymore. It will have outlived its' usefulness. And after some time it doesn't make any difference if you die. But during this time that you still can talk, and think, and feel, how much do you spend,on what you spend your time on? How intense goes your sym- superficiality. It's an interesting name, that there is even depth in superficiality. The continuation all the time in your time to remain superficial. That's the intensity. Intensity this time expressed in a form of either a line or a plane, of not the solidity of your superficiality. That becomes your inner life. What you do, you see, what you do tomorrow, what are you going to do; what is it that you really become serious about; what do you want out of life? A couple of pennies or dollar bills? Or to be able to have a little vacation of two or three weeks, to the West Coast? Try to put your life on a basis of what is worthwhile. Without being able to answer the question why you live. You live, that's a fact because you breathe, against your will maybe. If you don't want to live,, finish it. Be honest. But if you keep on living then make something of it. Also that is honesty. But you see you sit and I come, I talk, I tell a little bit of this and that and you listen and maybee you're reminded of something else, and maybe something gets started and then what happens again tomorrow morning, or the day after or a week or a month I'm going away. I will be away for six weeks or probably at least. I will not be able to come here. Again you have your own

people, and again they will help you and they will tell you and the responsibility is on them, but you see when I come here I expect all the hands up. I've said that before I never understand why it isn't. What is there alive in you? And if there is anything alive, what do you know? And do you know everything? No questions, nothing? Life is just smoothe. Does it have any further meaning than just eating, drinking, and sleeping? What beautiful books have you read? What has stirred you? In what kind of a book have you been delving that maybe you got lost in it because someone described something that was difficult in his life and he found perhaps a solution. A man who was a priest in the Roman Catholic Church and has to write a book why did he leave. He could not be a priest anymore. Honestly, conscientiously, and he wrote a book [illegible] Read it. Thomas Merton, interested in Zen mysticism. Also Catholic, who stays Catholic and as impremator for this particular book from the archbishop. He can, it is published, read it. It is worth it. Graham, writing about catholic Zen, or Zen Catholicism. Again, Zen, Zen is important. Whatever you read of Zen is important. Please read Suzuki. Read real Zen. Find out what it means; see if you can understand, not reccurrence, that is nonesense, for us. Moment, what is moment? Independent of time, no dimension. You see, Graham writing this book Zen Catholicism. His questioing, his comparing real belief, real catholic, honest believing in grace. What is there to be compared with Zen Buddhism? What do you know? Who asked me about books? Yeah. There are hundreds that at the present time are worthwhile to spend your time on, But you see, you don't read them because you don't think about it, or your read two or three pages and you let it go. Because there are too much,

I agree, much too much published. But read just two or three or four, and not like a book reviewer; but read it, put it down, forget it, read it again after two or three months. Read books like that. When you wish you read, not when you have to. What other books? Kabbala, Jewish religion, Zoroaster, I've mentioned it many times what do you know about the Tarot cards? What do you really know about Kabbalistic influences? About astrology in connection with that? You as human beings, to find out what is your life worth now as type. What are the attributes with which you have been born? What do you know about old books - rare books? Osiris, for instance, Egytian mythology?

Bill Clift: I was reading a book just now about Egypt by / / I wanted to know. . .

MR. NYLAND: That's good.

Bill Clift: He talks about the mysteries, I wanted. . .

MR. NYLAND: Yeah, he doesn't know very much about it.

Bill Clift: Well, you know, cause Gurdjieff talks about it too. I wanted to know what.

MR. NYLAND: That's right. You have to dig around about the differnt things that are now being published more or less about Egytian mythology, the third book of Osiris will give you some indication. Have you read Herbak?

Bill: Yeah, the first book.

MR. NYLAND: All right, good. Accumulate first more knowledge of that kind. I give you some books. The world is so tremendously large for that, much too large for all of us even to contain it. There is much too much of that kind of research that would be of extreme use if one actually could communicate it to each other. But of course that

doesn't exist because we are not living under those conditions, and we don't see each other every day and we have no school as yet. So, of course, it is difficult. At the same time you can extract much more out of your time, I'm quite certain than you do. And then spend it on certain things that are much more worthwhile. Who has read Bhagavad Gita? Who has read Maharbarata? Ramayana? All the different Hindu Philosophies. Who knows something about Vedanta? Ramakrishna? Vivekananda? Spiritual unfolding, Aveknanda, the way of life. Who knows the Cloud of Unknowing? Mysticism? Who's interested in such people? You know, it is not a question of giving you lists. It is a question of going within yourselves to say how do I spend my time; reading Time magazine or Newsweel in order to check on it? Or another little bit of nonesense? It's all right. But not too much. Funny papers fine, enjoy Peanuts for two minutes, and that's all. For the rest, what do you know about clairvoyance? What do you know about spirits? The other world? Does it exist or not? What's your idea about flying saucers? What's your ideas about karma? We talk about such questions you know on Wednesday, you know, because it's kind of an open group. And then it just a little bit brought to the surface, because people are interested in that and we talk a little, not very much but at least it's to some extent stimulating. Some of you get together for lunch. Talk, work that way. It's preparation. It's material. It belongs to your ordinary life, but it enlarges your ordinary life so that you can work better whenever you wish to. Wake up to yourself, because you have to have material. You have to have a little bit of knowledge, a little bit, not too much. You don't have to have too much sawdust. But have good things in your mind. Things that you know you could be proud about. The kind of literature that you're ashamed of, well read it, and than forget it quick.

But Wake up, grow up, become a man! When you're young you have your life ahead of you: It's beautiful. How do you spend it now, not tomorrow. Don't wait. Don't wait till you get too old. Because it will be much and much too difficult to accumulate it then, and even digest it . Your flexibility will soon desappear. Don't make a mistake about that. Even if you think you are pretty good and flexible physically, your mind already has set in to be affected by dead rot. As soon as cliches and repetition of same kind of a jokes, when - ever they come up. Or the friends that you always will select, or always in the same kind of a type. And the books that you are interested in,, always in one or two different directions. There is already I call it, dry rot setting in, in your mind. Your feeling, you are the judge of your feeling because no one really will know. Why do I say this? I feel sorry, sometimes, for the way time is being spent. Really, it would be so much better if there were here and there little nuclei of people who spend their time honestly, not simply because they happen to go to a little church and repeat the same damn thing all the time. No really honestly, sometimes you find articles in some magazines by someone who really means it, and who knows and has studied for it. You know whatever is written at the present time and published about Jesus. Read about it and you may have find there are some other books again published recently. Look into them. Go to the library if you cannot buy them. Borrow them from each other. But more activity, more aliveness, more really that flows over, that it really shows in your eyes that there is something alive in you that you wished that it could be communicated to each other, in some way or other. Never mind how you are,and how this and that,and so forth and

and how you sometimes get into each others' hair, forget it. It's much more important to grow. And you can grow sometimes because of these little difficulties. But at least the desire to be , to be really alive and to find out what you can do and what you cannot do, but what you ought to do, and what is God for you. Not religion of that sense, no words, no dogma. A little doctrine yes, a little bit of a kind of a system, a philosophy of life, surely you can use the word God for that, you can even pray because it belongs to that . . And it need not be Christianity at all, I don't care what it is as long as your Conscience, that is what counts. It can be Ashiata Shiemash, for that matter. Read about Love, Faith, and Hope. All right, will we leave it now like this? And you prove, and you promise improvement. And what good will it do if you promise it to me? You won't keep it unless there is a Conscience in you. I don't care about what you promised, I care about what you're going to do with it. And if you want to do it, that's up to you. I hope, honestly, I hope that you will do; that you will really keep coming to meetings and talk also quite sincerely about questions sometimes a little theoretical. Go to it, it doesn't matter very much in the end. In the end you will know Work is simple ABC, no more and application is your own, and you will find it what it is. Will you try, try day after day morning after morning to become a Man? You see a Man, a Man who can do, , a Man who is not constantly flounder-ing around, a man who's not all the time uncontrolled. A Man who, of course, in his ordinary affairs of life and his manifestations is bound, and that kind of bondage you would like to eliminate. But you do it when you wish to grow first, and then you will know what it is to be. So let's leave it, you see, because I would almost say, what's the sense of me talking when you don't have questions. That makes it

very hard. LJ

very bad. There should be a little school with the motto: talk about it yourself, in which each person should be assigned five minutes to talk. You know about these brain ideas of letting your thoughts just come out. In this way talk and try to make sense, and if it is not sense, nonesense, but talk to hear yourself, and to put yourself into that situation of great dislike. And overcome this difficulty of having a little fear that someone else is going to criticize you because that what you're saying is not entirely right, and perhaps not even pronounced correctly. And that whenever you try to put any kind of a thought in words that you want to formulate, it is not done in the right way because grammatically you left out a comma. Such stupidity when you wish to live and you know you're dying. But that you don't know because you don't even know that you're sick. And the sickness is in regard to that what is God, not in regard to Earth. The Earth doesn't mean very much. Your life is over when you die. You can have so many years alotted to you. And that's all. And if you believe inthat, that is it , and finished, finished, into eternity, if you want to think about that, what is this , that you die and disappear. And maybe you want it, and if you don't want it, do something. Because other wise all these, these kind of ideals of even creation, even that what is art, even if it— what is beautiful, even that what we call beauty in nature. All of that what meaning is it for a lifetime of a person who gets to sixty or seventy or eighty. And perhaps this purpose is then maybe to have children and to have other children continue the same way as he and then he becomes grandfather and then he can look back and he says, 'Yes, my boy, I was young once. . ' Try to Wake up. Really. Make- Make much more sense for yourself. Again I say not for my sake, I don't care. For your own sake what

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is your life. You have to meet that sometime. Like it or not, you will meet it. You can postpone it your whole life. At the moment when you die you meet it. It is you life coming back. You complete a circle, you know. The moment of your death is the moment of a birth when you die the octave of your life is one point. And maybe you can begin a new cycle, a new kind of an octave, maybe, and maybe you disappear. So that's the end of that. Oh, look we are, it's good Ed yeah, practically. Good night everybody.

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